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## JERUSALEM IN BIBLE TIMES

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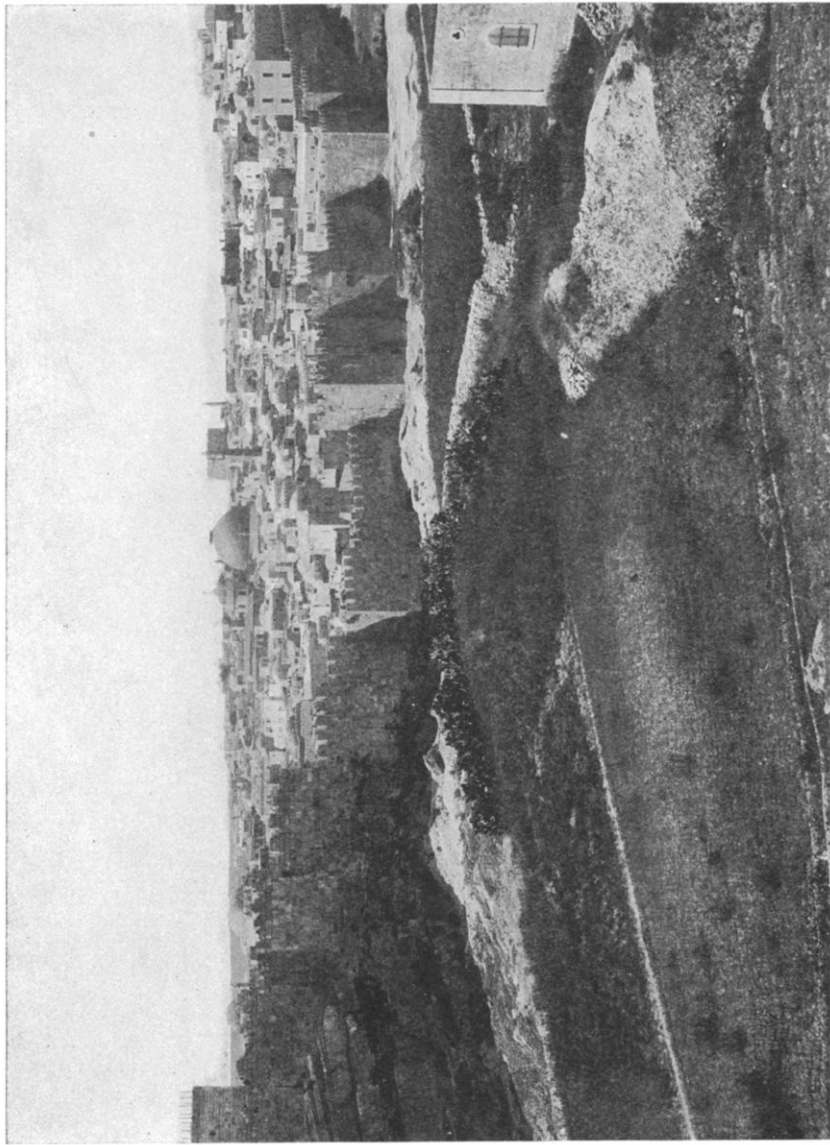
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### X. NEHEMIAH'S WALL

The best account of the wall of Jerusalem as enlarged by Hezekiah and Manasseh and as rebuilt by Nehemiah, is found in the third chapter of the Book of Nehemiah, where we are told in regular order how this wall was portioned out between the inhabitants of Jerusalem and was repaired by them. This account is supplemented by the narrative of Nehemiah's night ride in Neh. 2:12-15, and of the procession of the Levites in Neh. 12:27-40. In this latter narrative the Levites start at the Valley Gate at the southwest corner of the city, half of them proceeding along the south wall to the Temple, the other half along the north wall to the Temple.

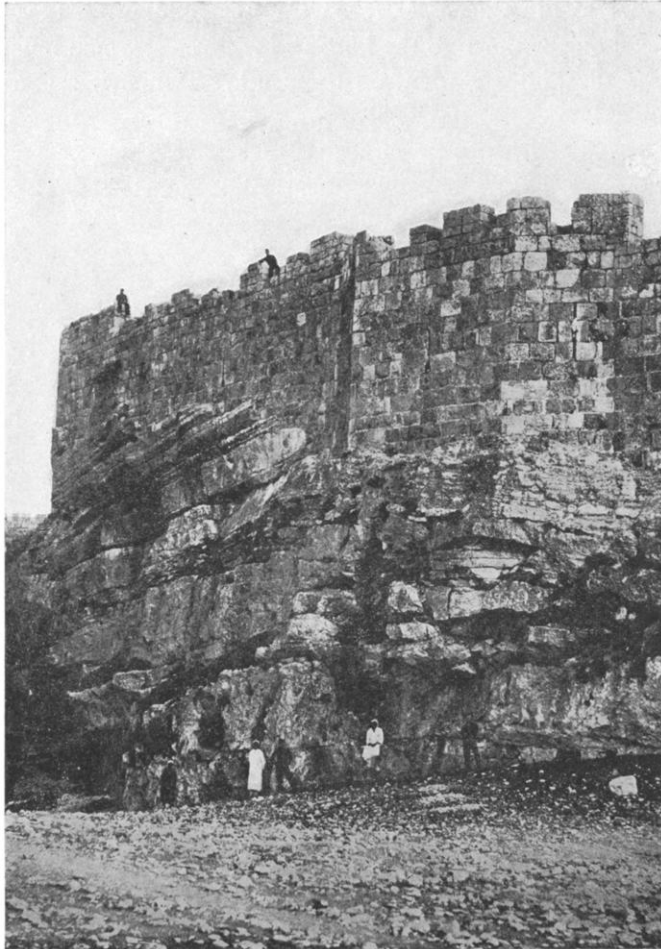
1. *The Sheep Gate*.—The account of the rebuilding of the wall in Neh. 3:1 begins with the statement that Eliashib, the high-priest, and the priests built the Sheep Gate. To this point the narrative returns in 3:32 with the account of the completion of the wall. According to 12:39, it was the last point passed by the northern company of Levites before they met their brethren in the court of the Temple. It must, therefore, have been the northern entrance to the Temple inclosure, and have been identical with the Upper Gate or Gate of Benjamin in Solomon's wall mentioned in II Kings 15:35 = II Chron. 27:3; Jer. 20:2; 37:13; 38:7; Ezek. 8:3; Zech. 14:10.

2. *Tower of Hammeah*.—This is mentioned in Neh. 3:1 as the next important point of the wall beyond the Sheep Gate going West. In Neh. 12:39 the northern company of Levites pass the Tower of Hammeah just before reaching the Sheep Gate. This tower seems to have stood on the site of the later castle of Antonia, which commanded the Temple on the north, and is represented by the modern Turkish barracks at the northwest corner of the Haram area. According to Josephus (*Ant.*, xiii, 11:2), this tower was in existence as early as the time of the Hasmoneans.



THE LINE OF NEHEMIAH'S NORTH WALL

3. *The Tower of Hananel.*—Neh. 3:1 mentions this tower as the next point west of Hammeah, and Neh. 12:39 says that the northern company of Levites after leaving the Fish Gate passed by the Tower



*Palestine Exploration Fund*

SITE OF TOWER OF HANANEL

of Hananel and the Tower of Hammeah. Jer. 31:38 says: "The city shall be built to the Lord from the Tower of Hananel unto the Gate of the Corner." This indicates that Hananel was a corner of the city

opposite to the Corner Gate. Zech. 14:10 says: "She shall dwell in her place, from Benjamin's gate unto the place of the First Gate, unto the Corner Gate, and from the Tower of Hananel unto the king's wine-presses." Here the lines are drawn from the Gate of Benjamin on the east to the Corner Gate on the west, and from the Tower of Hananel on the north to the king's wine-presses, which must have been near the king's garden, on the south. Hananel, accordingly,



DAMASCUS GATE, SITE OF FISH GATE

must have stood at the north angle of the second wall on the cliff east of the present Damascus Gate.

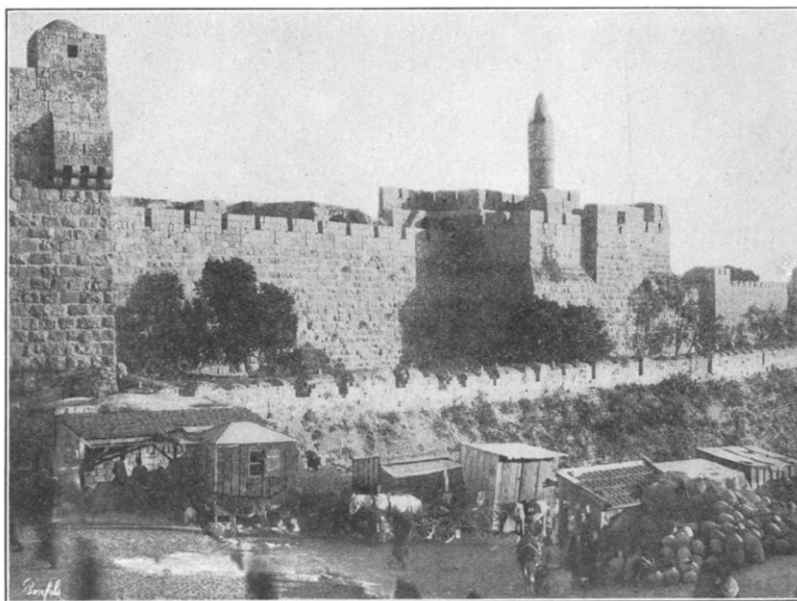
4. *The Fish Gate*.—According to Neh. 3:3, the Fish Gate lay between the Tower of Hananel and the Old Gate. According to Neh. 12:39, the north company of Levites went from the Old Gate over the Fish Gate to the Tower of Hananel; but according to II Chron. 33:14, the Fish Gate lay in the new wall built by Manasseh, which we have found reason to identify with the second north wall. Zeph. 1:10 connects the Fish Gate with the "second quarter"—that

is, apparently, the new district added by the second wall on the north. These passages indicate that the Fish Gate is to be sought in the modern Damascus Gate, in the middle of the north wall of the city. Ancient stones are still to be seen in the foundations of this gate. The Middle Gate, mentioned in Jer. 39:1-3 as the place where the king of Babylon sat after the capture of Jerusalem, is apparently to be identified with the Fish Gate. It was so called because it lay midway in the north wall.

5. *The Old Gate.*—In Neh. 3:6 the Old Gate is mentioned next to the Fish Gate. A large number of builders are named as working between the two gates, so that it seems reasonable to suppose that the Old Gate was a considerable distance from the Fish Gate. In Neh. 2:39 the northern company of Levites passed the Old Gate in going from the Broad Wall to the Fish Gate. The name suggests that the gate lay in the first wall of the city and was identical with the Corner Gate, at which point the second wall on the north joined the earlier wall. This view is confirmed by Zech. 14:10, where we read: "Jerusalem shall be lifted up from the Gate of Benjamin unto the place of the First Gate unto the Corner Gate." The First Gate is mentioned nowhere else and it is natural to regard ראשון, "first," as a textual corruption of ישן, "old." If this view be correct, the Old Gate is explicitly identified with the Corner Gate.

6. *The Broad Wall.*—According to Neh. 3:8, the Broad Wall lay next beyond the Old Gate. It is noteworthy that in this account the Gate of Ephraim is not mentioned. This is what we should expect, if this gate belonged to the old north wall. After the second wall was built, it stood in the heart of the city, and therefore did not need to be rebuilt. In Neh. 12:39 it is mentioned, but it is not stated that the Levites passed *over* it in their procession around the top of the wall, but merely that they passed *over against* it. It was only 400 cubits distant from the Corner Gate, and consequently was an ancient landmark that was easily recognized from the top of the wall. It is mentioned in the same way in which the House of David and the House of the Heroes are mentioned as passed by those who marched upon the eastern wall. The outer wall on the north would naturally be repaired first, and then subsequently the inner wall would be repaired as an additional defense to the northern

quarter of the city. In Nehemiah, however, no mention is made of a repairing of the inner wall. The broad wall, accordingly, must have been part of the earliest fortifications of the city on the western side, since Nehemiah's wall coincided with Solomon's wall from the Corner Gate to the Valley Gate. The Valley of Hinnom is only a shallow depression at the Corner Gate, and, consequently, at this point a wall of unusual strength was needed to defend the city. This is



SITE OF THE BROAD WALL

probably the reason why this was known as the Broad Wall. Apparently this was the same piece that was strengthened by Uzziah, according to II Chron. 26:9.

7. *The Tower of the Furnaces.*—At the southern end of the Broad Wall lay the Tower of the Furnaces, according to Neh. 3:11 and 12:38. It is naturally identified with the great rock-cutting known as Maudslay's Scarp in the English Protestant School, south of the southwest corner of the modern city. This scarp was evidently designed to form the base of a tower that protected the corner of the ancient city.

8. *The Valley Gate.*—Neh. 3:13 locates the Valley Gate between the Tower of Furnaces and the Dung Gate. According to Neh. 2:13, it was the point from which Nehemiah set out to ride down the Valley of Hinnom toward Siloam, and according to 12:31, 38, it was the point from which the two companies of Levites set out, one to encircle the city on the north, and the other on the south, until they met in the court of the Temple. This gate lay in the old wall



*Photograph by L. B. Paton*

BASE OF TOWER IN PROTESTANT SCHOOL

of Solomon, according to II Chron. 26:9; and its location at the southwest corner of Solomon's city has already been discussed in speaking of Solomon's wall. In Jer. 19:2 the command is given to the prophet: "Go forth unto the valley of the son of Hinnom, which is by the entry of the Gate Harsith." The Gate Harsith, or Gate of "Potsherds," is not mentioned elsewhere, but since it opened upon the Valley of Hinnom, it is reasonable to suppose that it is the same as the Valley Gate. At the upper end of the Birket es-Sultân, the large modern pool in the Valley of Hinnom, potsherds



are still pounded up to be used as cement for repairing roofs. It is possible that this place was used for the same purpose in antiquity, and that the Valley Gate was known as the Gate of Potsherds because it opened upon this spot.

9. *The Dung Gate.*—Neh. 3:13 locates the Dung Gate at a distance of 1,000 cubits from the Valley Gate. If, as we have seen, the Valley Gate is to be identified with the opening discovered by



*Photograph by L. B. Paton*

#### THE DUNG GATE

Bliss at the southwest corner of the old city, then the Dung Gate must be identified with the other opening discovered by Bliss at the southeast end of the western hill below the Pools of Siloam. The distance between these two points is not more than 1,000 cubits, or 1,800 feet. Neh. 2:13 and 12:31 also name the Dung Gate as lying next to the Valley Gate. The south gate of the modern city in El-Wâd is known today as the Dung Gate, and all the refuse of the city is dumped outside of it. Customs are so persistent in the Orient that it is reasonable to suppose that the south gate of Nehemiah's city had the same name and the same use.

10. *The Fountain Gate*.—Neh. 3:15 names the Fountain Gate as lying next beyond the Dung Gate and as near to the Pool of Siloam and the stairs of the City of David. Neh. 2:12 mentions it as lying between the Dung Gate and the King's Pool—that is, the Upper Pool of Siloam built by King Hezekiah. Neh. 12:37 states that the southern company of Levites marched along the wall from the Dung Gate to the Fountain Gate, and thence to the stairs of the City of David. These passages all show that the Fountain Gate was in the immediate neighborhood of the Upper Pool of Siloam. Its name was derived from the fact that it gave access to the Fountain of Siloam. As we have seen, the second wall on the south did not cross the lower end of the Tyropoeon Valley below the Old Pool, but followed the cliff on the west side of the valley and crossed above Siloam. Hence, the Fountain Gate has to be sought at the point where the wall crossed the valley. In II Kings 25:4; Jer. 39:4; 52:7, it is stated that, at the time of the capture of Jerusalem by Nebuchadrezzar, Zedekiah fled “by the way of the gate between the two walls which was by the king's garden.” Nebuchadrezzar captured the city from the northern side, and, consequently, Zedekiah must have fled toward the south. The gate between the two walls must, therefore, be identified with the Fountain Gate which lay between the wall of the City of David on the east side of the Tyropoeon Valley and the wall of Hezekiah on the west side of that valley. This identification is also demanded by the fact that the gate between the two walls led to the King's Garden. From other passages this is known to have lain at the mouth of the Tyropoeon Valley.

11. *The Pool of Siloam*.—In Neh. 3:15; 2:14 the Pool of Siloam is named between the Fountain Gate and the stairs of the City of David. In 2:14 it is called the King's Pool. Its location at the southern end of the Siloam tunnel has already been discussed, so that nothing more needs to be said here.

12. *The King's Garden*.—This is mentioned in Neh. 3:15; II Kings 25:4; Jer. 39:4; 52:7, as lying near to the Fountain Gate. According to Zech. 14:10, “Jerusalem shall be lifted up from the tower of Hananel unto the king's wine-presses.” Hananel is the most northern point of the city, and the king's wine-presses seem to be mentioned as the extreme southern point. They must, there-

fore, have been located in or near the King's Garden. This garden was irrigated by the overflow of water from the Pools of Siloam. At the present time the market-gardens of Jerusalem are situated at the mouth of the Tyropoeon Valley.

13. *The Stairs of the City of David* are mentioned in Neh. 3:15 and 12:37 as lying close to the Pool of Siloam. They are doubtless



*Photograph by L. B. Paton*

SITE OF KING'S GARDEN

to be identified with the steps cut in the rock that are still visible at the southern extremity of the eastern hill.

14. *The Ascent of the Wall* (Neh. 3:19 and 12:37) is evidently the steep ascent by which the wall climbed up the eastern side of the City of David.

15. *The Turning of the Wall* mentioned in Neh. 3:24, corresponds with the change in the course of the wall as discovered by Bliss and Guthe at a point west of the spring of Gihon.

16. *The Tower Standing Out*, mentioned in Neh. 3:26 as situated

in Ophel, corresponds to the great tower whose foundations Guthe discovered immediately south of the Temple.

17. *The Water Gate* is mentioned in Neh. 3:26 as situated on the east side of Ophel near the great tower. In Neh. 12:37 it is mentioned as lying between the House of David and the Temple. In 8:1, 16, it was the place where the assembly was held to which Ezra read the book of the law. It evidently lay near to the southeast corner of the Temple, and was called the Water Gate from the fact that it gave access to the spring of Gihon below in the Kidron Valley.

18. *The Wall of Ophel* mentioned in Neh. 3:28 is doubtless to be identified with the ancient wall, whose remains Warren and Guthe have uncovered, running in a southwesterly direction from the southeast corner of the Temple.

19. *The Horse Gate*, mentioned in Neh. 3:28 and Jer. 31:40, we have already met as a gate in the wall of Solomon (II Kings 11:16; II Chron. 23:15). As we have seen, it was situated in the eastern wall of the Temple inclosure near the southeast corner.

20. *The Gate Miphkad*, mentioned in Neh. 3:31, must have been situated near the northeast corner of the Temple area, and have been identical with the East Gate. It is not called by this name elsewhere in the Old Testament.

21. *The Ascent of the Corner*, which Neh. 3:31 names as lying between the Gate Miphkad and the Sheep Gate, must, as its name implies, have lain near the northeast corner of the Temple. It was probably a portion of the wall that climbed the hill in a northwesterly direction from the corner of the ancient city. This brings us back to the Sheep Gate from which we set out, and completes the circuit of the outer wall of Jerusalem as it existed in the time of Nehemiah, and as it remained until the year 40 A. D., when the third wall on the north was built by Agrippa.